Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

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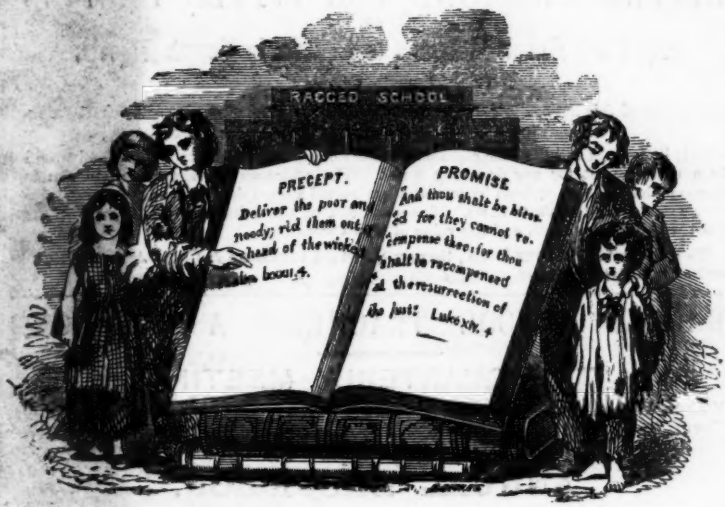
RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just: Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
PARTRIDGE & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The thanks of the Committee of the Ragged School Union are presented to Mrs. Reade, Hastings, for a parcel of clothing; to Miss Lingwood, for a parcel of clothing and books; to Mrs. Ditmas, for a box of clothing and bonnets; to Miss Bodkin, for a bale of clothing for Lamb and Flag Court School.

The thanks of the Committee of the Lamb and Flag School are presented to Mrs. Allandyce, for a donation of 10s. towards the funds of the above School.

Just Published, Second Thousand,

LITTLE SERMONS FOR LITTLE PEOPLE;

OR,

Short and Simple Addresses to Children in Ragged Schools.

Price 3d., or 2s. 6d. per dozen.

The Profits of this little Work will be given to the Prize Fund of the Ragged School Union.

This little work is suited for children of every class, from eight to sixteen, and would be a neat present for any deserving pupil. The addresses are short, and in simple language, having been written by one who has mixed a good deal with young people, and been accustomed to talk to them. The great aim of the writer has been to impress the heart with religious truth and the value of God's word.

To be had of J. NISBET & Co., Berners Street; PARTRIDGE & Co., Paternoster Row; and at 1, Exeter Hall.

RAGGED SCHOOL TEACHERS' ASSOCIATION.

THE QUARTERLY MEETING

Will be held on Wednesday, July 6th, at Albert Street School Room, Mile End New Town. Tea will be provided at 6d. each by 6 o'clock; and Lecture at 7, by the Rev. Dr. ARCHER.

ANNUAL EXCURSION.

The Committee of the Association, at the request of many of the teachers, whom they represent, have resolved to arrange for a trip to Barnet. Due notice of the arrangements, as soon as completed, will be forwarded to each School.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—You would very much oblige me if you would kindly intimate to the readers of your excellent Magazine, that an effort is being made to secure the election of another child of the late Mr. Pescod, the esteemed master of the Albert Street Schools, to the Asylum for Fatherless Children, and that I shall feel obliged for any proxies they may have to give to this very deserving case.

The Committee is also seeking admission to the Orphan Working School for another of the seven children, but this election does not take place till November.

I am, dear Sir,

Yours faithfully,

112, *Bishopsgate Within*,
May 21, 1859.

H. R. WILLIAMS, *Hon. Sec.*,
Albert Street Schools.

NORLAND SQUARE, NOTTING HILL.

PATRON.

THE RIGHT HONOURABLE THE EARL OF SHAFTESBURY.

PATRONESSES.

HER GRACE THE DUCHESS OF ARGYLL.
THE COUNTESS OF SHAFTESBURY.
LADY MARY FOX.
LADY RYAN.
LADY PETO.
LADY HAVELOCK.
THE COUNTESS DOWAGER OF DUCIE.
THE HON. MRS. ARTHUR KINNAIRD.
LADY ALICE HAY.
LADY VALIANT.
MRS. HUISH.

A FANCY BAZAAR, for the purpose of providing for the deficiency in the Building Fund of the NORLAND AND KENSINGTON POTTERIES INFANT AND RAGGED SCHOOLS, will be held in the Ornamental Garden of the above Square, on *Thursday*, 16*th*, and *Friday*, 17*th June*, 1859.

Contributions of Fancy Work, Useful and Ornamental Articles, will be gratefully received, and are requested to be sent not later than the 1st June next, to

Rev. T. P. HOLDICH, 22, Norland Square,
Mrs. RAE THOMPSON, Clifton Lodge, Elgin Crescent,
Miss RYAN, Garden Lodge, Addison Road,
Mrs. BAYLY, 8, Lansdowne Crescent, Kensington Park.

In this Building (capable of holding 400 Children) are conducted Infant, and Boys' and Girls' Ragged Schools, Adult Bible Class, Mothers' Meetings, Working Men's Association, Free Lectures to the Working Classes, &c., &c.

THE GARDENS WILL BE OPEN ON EACH DAY, FROM 2 P.M. TO 8 P.M.

THE BAND OF THE FIRST LIFE GUARDS

Will (by permission) be in attendance on each day.

ADMISSION BY TICKETS, OR BY PAYMENT AT THE GATES, 1s. EACH;

OR FOR TWO DAYS, 1s. 6d.;

Children under Twelve years of age, and Schools, 6d. each; or for Two days, 9d.

THE "ONE TUN" RAGGED SCHOOLS.

PATRON, THE EARL OF SHAFTESBURY.

POSTPONEMENT OF MEETING.

THE COMMITTEE of the "One Tun" Ragged Schools, beg respectfully to inform their Subscribers and Friends, that the MEETING announced to be held in the School Room, No. 3, Perkins' Rents, Westminster, on WEDNESDAY EVENING, June 1st, is unavoidably postponed till further notice.

A. M. COOPER, Hon. Sec.

REFORMATORY AND REFUGE UNION.

CONTRIBUTIONS are earnestly solicited for the following purposes:—

GENERAL FUND—For maintaining the General Operations.

REFUGE FUND—For making Grants to Refuges, Emigration, &c.

FEMALE MISSION FUND—For maintaining a Mission to Fallen Women.

Bankers—Smiths, Payne, & Co., 1, Lombard Street; and Ransom, Bouverie, & Co., 1, Pall Mall East. See Third Annual Report, to be had on application to the Office of the Union, 118, Pall Mall, S.W.

ROBERT HANBURY, Esq., M.P., } *Hon. Secretaries.*
STEPHEN CAVE, Esq., M.P., }

CHARLES GWILLIM, *Secretary.*

LIMEHOUSE RAGGED SCHOOLS,

ROPEMAKERS' FIELDS.

THE BAZAAR,

UNDER THE PATRONAGE OF

HER GRACE THE DUCHESS OF ARGYLL,
THE RIGHT HON. THE COUNTESS OF SHAFTESBURY.
THE RIGHT HON. THE LADY KINNAIRD.
THE RIGHT HON. THE LADY MAYORESS.

WILL BE HELD

ON THE 21ST & 22ND OF JUNE,

IN THE LARGE ROOM OF THE

National Schools, Copenhagen Place, Salmon's Lane.

Admission One Shilling, Children Sixpence, which will be allowed on purchase.

It is respectfully requested that all contributions be forwarded, before the 11th June, to any member of the Bazaar Committee; to Mrs. RENAUT, Seacroft Cottage, Stainsby Road, East India Road, or Miss HODGE, Oak Lane, Limehouse, Honorary Secretaries; or to the Honorary Secretary to the Schools, Mr. HENRY WEBB, Paynton House, East India Road, and 5, Martin's Lane, City, of whom tickets may be had.

WHO WILL HELP US?

"He that giveth to the Poor lendeth to the Lord."

SMITH'S PLACE RAGGED SCHOOL AND CHURCH,

CHAPMAN STREET, ST. GEORGE'S EAST.

(Established August, 1856.)

The Committee most earnestly make this appeal to the Christian and benevolent public, to enable them to enlarge this School, which at present cannot, without crowding, accommodate more than 50 children. The committee have sufficient ground to build a school-room capable of containing 200 scholars. The expense of building will be about £140, of which £41 has been already received, and £50 promised conditionally, leaving only £49 to be still raised. The population is of the most necessitous character. The School has sent 17 destitute boys within two years to the Shoe-black Refuge, Whitechapel, and the proposed enlargement would greatly add to its usefulness. Who will pity the poor ragged boys and girls that swarm around its doors?

Contributions will be gratefully received by J. O. McWilliam, Esq., M.D. (President of the School), Trinity Square, Tower Hill; Rev. W. Tyler, 2, Trafalgar Place East, Hackney Road; Mr. Gent, Ragged School Union, 1, Exeter Hall; Mr. Blake, Ragged Church Union, 15, Exeter Hall; Mr. W. C. Last (Treasurer), 39, Princess Street, Stepney; Mr. J. Bradshaw (Honorary Secretary), 5, Louisa Street, Beaumont Square, Mile End, E.

N. B. All services rendered gratuitously.

HELP WANTED.

BROOK STREET

BOYS' REFORMATORY AND RAGGED SCHOOLS.

The Committee are compelled to appeal for additional help to enable them to continue all operations of this useful Institution; which may be briefly enumerated as follows:—Free Ragged Schools, open daily and four evenings a week, in connection with which there is a Sabbath School, a Boys' Reformatory. a Penny Bank, a Mothers' Meeting, Clothes' Club, Loan Library, and Sunday Evening Service for the poor of the neighbourhood. The annual income, from subscriptions and other sources to be depended upon, falls short of the necessary expenses by about £50 per annum. To make up this deficiency the Committee earnestly appeal for help.

Contributions will be thankfully received by Mr. J. G. GENT, Ragged School Union, Exeter Hall; and by Mr. W. BROWN, Hon. Superintendent, 7A, New Cavendish Street, W.

MASTER WANTED FOR A RAGGED SCHOOL IN ISLINGTON.

Candidates must possess a missionary heart, and have had experience in teaching the very poor. Salary £80, with good Apartments, Coals, and Gas. The school is about to be transferred to a new building. Applications to be made, in the first instance, by Letter only, with copies merely of one or two principal Testimonials, to the Honorary Secretaries, 2, Hornsey Row, Upper Street, Islington, N.

DOIG'S CELEBRATED CAKE MANUFACTORIES,

74, RED LION STREET, HOLBORN, W.C., AND

68, FETTER LANE, E.C.

Excellent Cake, 6d. per lb. This is a very superior Cake, made of the finest fruit, and every other article of the best description; admirably adapted for School Treats, for which it has been very highly approved by Superintendents and others who have favoured me with their orders, and to whom reference can be made. Seed Cake, 5d. per lb.

Owing to the great demand for these Cakes they are made in large quantities, and therefore are thoroughly baked without being burnt on the outside. Samples sent, if required.

N.B.—Cakes, to the amount of Twenty Shillings, sent five miles free of expense.

KEATING'S PERSIAN INSECT DESTOYING POWDER.—This Powder is QUITE HARMLESS TO ANIMAL LIFE, but is unrivalled in destroying Fleas, Bugs, Emmets, Flies, Cockroaches, Beetles, Gnats, Mosquitos, Moths in furs, and every other species of Insect.

Sportsmen will find this an invaluable remedy for destroying *Fleas in their Dogs*, as also *Ladies for their Pet Dogs*. It is perfectly harmless in its nature, and may be applied without any apprehension, as it has no qualities deleterious to animal life.

In Packets, 1s., 2s. 6d., and 4s. 6d.; post free for 14, or treble size for 36 postage stamps, by THOMAS KEATING, Chemist, 79, St. Paul's Churchyard, London, E.C.

KEATING'S PALE NEWFOUNDLAND COD LIVER OIL, perfectly pure, nearly tasteless, and free from adulteration of any kind, having been analysed, reported on, and recommended by Professors TAYLOR and THOMSON, of Guy's, and St. Thomas's Hospitals, who, in the words of the late Dr. PEREIRA, say, that "The finest oil is that most devoid of *colour*, *odour*, and *flavour*," characters this will be found to possess in a high degree. Half-pints 1s. 6d., Pints, 2s. 6d., Quarts 4s. 6d., and Five-pint Bottles 10s. 6d., Imperial Measure.

79, St. Paul's Churchyard, London.

London Female Preventive and Reformatory Institution,

200, Euston Road, N.W.

AND

18, Cornwall Place, Holloway Road.

PRESIDENT—Rev. CANON DALE, 31, Gordon Square, W.C.

THE SECOND ANNUAL MEETING

Of this Institution will be held

On MONDAY, JUNE 27th,

AT THE HANOVER SQUARE ROOMS.

ROBERT HANBURY, Esq., M.P.,

Will take the Chair at Three o'clock.

The following Clergymen and Gentlemen are expected to take part in the proceedings:—Rev. Canon DALE, (President); Rev. T. PELHAM DALE, Rev. T. JACKSON, Rev. T. NOLAN, Rev. F. TUCKER, S. GEDGE, Esq., &c.

Admission to the Meeting by Tickets, which may be had at the Institution, or, if requested, will be forwarded to any address.

Sixteen poor young women were admitted to the benefits of this Institution during the month of April, making a total of 148 since September, 1857, belonging to various parts of the United Kingdom. The Committee are most anxious that suitable applicants should be admitted at all times whenever there are vacancies; but this must (in a sense) be left to the decision of the Christian public, for while the estimated annual expenses are about £1,500 to keep the Institution in full operation, only about one-fourth of that amount can be relied on from promised annual subscriptions.

Ten pounds is the average cost of each case to the Committee. This includes maintenance while in the Institution, and an outfit on leaving for service or otherwise; therefore every donation or collection of this amount will offer a way of escape to an "unfortunate" through this medium.

The Committee respectfully solicit donations and annual subscriptions, which will be most thankfully received by the Bankers, Messrs. BOSANQUET and Co., 73, Lombard Street, E.C.; THOS. RAIKES, Esq., Hon. Secretary, 14, Lower Berkeley Street, Portman Square, W.; or by Mr. E. W. THOMAS, Secretary, at the Institution, 200, Euston Road, N.W.

Papers, Original and Selected.

ONE OF MANY "LEADING ARTICLES" OF THE PRESS ON THE RAGGED SCHOOL MOVEMENT.

Social movements are generally commenced by persons incapable of looking far ahead and discerning what is likely to spring out of them. But, in the case of the Ragged School Union, there is no danger of obtaining any result inconsistent with justice and humanity, because from good principles nothing but what is good can emanate. From experiments made at different times in several periods of the world's history, it may be said to be proved that a lavish distribution of knowledge among the poor has occasioned changes of government, revolutions in states, and a reconstruction, so to speak, of the moral map of the world. But to men of uprightness and probity these facts need not appear discouraging. Society advances by more than one means, sometimes through the silent operation of time, sometimes through sudden efforts of opinion acting upon the public mind. When the germs of great changes have been deposited in the bosom of the social system, they sometimes start forth into development as certain flowers burst from the earth during a thunder-storm. But the storm creates nothing; it only calls into life what was previously ready to make its appearance.

Lord Shaftesbury is a revolutionist in the best sense of the word,—beneficent, humane, religious; but only the more a revolutionist for that very reason. Let him not, however, be frightened from his vocation by the enunciation of this truth; because the changes he is likely to bring about may forestall and prevent other changes, which might not take place quite so tranquilly. Knowledge overturns only that which is bad; ignorance is the parent of crime, and of all the misery that afflicts the human race. Ignorance stands in the universe hesitating, faltering, cringing under the pressure of actual evils, and regarding with cowardly and pallid face ills menaced by the aspect of the future, or else closes its eyes and rushes headlong into flagitiousness. Knowledge is acquainted with what it has to do and with what it ought to do, and does it. The old Pagan saying applies to its principles of action—"Do justice, even though the heavens should tumble on your head." This is the lesson which Ragged Schools intend to impress upon the minds of the English poor. Knowledge is the only divine thing with which we are familiar, which calms the perturbations of the mind, and enables it to regard the vicissitudes of life and the approaches of death with self-possession and equanimity.

But the advocates of the system do well to descend far below these considerations, and to dwell in their addresses to the public on the security to personal property which the education of the poor supplies, and on the extraordinary diminution of the rates through the operations of humble industry. The hundreds of boys who now earn their livelihood by honest means in the streets might, but for the Ragged Schools, have been equally active in picking pockets. Every human being, man or boy, must do something—profitable and honest, if possible—but employment he

must have. It was an excellent idea to adopt the epithet "ragged" for these schools, because it was boldly taking by the horns the greatest difficulty of the case, and declaring that poverty on the outside could not prevent the growth of ideas and noble sentiments within. We say noble, because whoever learns to rely upon himself possesses the first rudiments of nobility. For this reason, an old philosopher represented man as a cube, and maintained that virtue itself was square—because, throw it where you might, it would always alight upon its own base and remain upright. Ignorance is a creeping plant, a parasite, a thing that crawls and winds and twists about something else, without whose support it would fall to the earth and perish; whereas knowledge finds all its resources at home within itself, and so long as its possessor lives can never be deprived of value.

The idea of converting the Ragged Schools into so many nurseries for the army and navy is admirable, because it may suffice to prove to society how virtue becomes its own reward. Already, it appears, numbers of lads educated at these schools have distinguished themselves for courage and propriety of conduct in both branches of the service; and Lord Kinnaird observed the other day, with a *naïveté* which made us smile, that he had been assured of this fact by several officers. If the contrary had been asserted, we should have required strong testimony to prove it. Youths snatched from the jaws of destitution, and placed in a situation to behave like men, are surely the least likely of all persons to fall back like cravens to their poverty. There is a philosophy among the outcasts of the earth which teaches them how far better it is to ascend than to descend in the social scale, and that this is not to be accomplished but by much daring and endurance. If you traverse the courts and alleys of our cities and great towns, and observe the thousands of urchins that glide about barefoot, in filth and squalor—hungry, stooping, emaciated,—and then reflect that a few years' teaching, and, perhaps, some months of drill, could convert those poor wanderers into stalwart defenders of their country, by sea or land, you would surely feel inclined to bestow the due meed of praise on Ragged Schools. One of our Lords of the Admiralty met a boy in the streets of Worcester, begging, and half starved, and asked him where was his home? "I have none," he answered. "Where are your father and mother?" "Never had any, as I knows of." "How do you live?" "Why, I begs, when people will give me anything; and, when they won't, I steals." This smart and frank lad was the type of a class—of the very class with which the Ragged Schools profess to deal. They all of them beg, and, when charity comes to the length of her tether, they have recourse necessarily to the other thing. Teach them better, and they will do better. Show them a brawny Jack Tar, with limbs of iron and breast like a Colossus, and tell them he was once a snivelling boy in a Ragged School, and it will almost surpass their powers of belief; or point to a dashing grenadier, with fifteen inches of bearskin on his head, and make it evident that he too came barefoot, and disguised in rags, to the school in the alley; and they will then be able to conceive the idea that knowledge can effect wonderful transformations. Those useful members of society, but for the Ragged Schools, might have taken to shoplifting, burglary, or garotting; and been afterwards garotted themselves by Mr. Calcraft. But, between them and this catastrophe, the Ragged School stepped in; and

if ultimately they should die manfully on the battle-field or the reeling deck, they will breathe their last with that noble feeling of self-respect fitly becoming Englishmen.

Take other views of the results of this teaching. Look at home, in the workshop, in the field, in the factory, in the servants' hall, and you will have equally good reason to applaud the association of rags with learning. Indeed, it was, perhaps, a mistake ever to dissociate them. One of the boldest and most knowing speculators of antiquity possessed nothing in the world but a ragged cloak and a tub; and many great men since his day have been very little better off. The most enviable descendants of "looped and windowed raggedness" are they who betake themselves of their own accord, by times, to some honest form of money-making; who, in a humble way, buy and sell, or practise handicrafts, or perform vicariously the labour which half-a-dozen rich persons should do. The bread they eat is sweet, their sleep is calm and unbroken; and, knowing that the toil of their hands is equal to their subsistence, and that society must always stand in need of what they can achieve, they feel no apprehensions for the future. Let the Ragged Schools by all means infuse this blessed philosophy into the poor; but let them, at the same time, not conceal from the rich that the education of the humbler classes does not cost society one-tenth of the tribute which it must otherwise pay to audacious ignorance. If it costs the wealthy classes of Liverpool seven hundred thousand a year, to meet the delinquencies of thieves and burglars, it must cost at least six times that sum to the people of London. Now, let them calculate the difference between the demands o education and ignorance, and, without a spark of humanity or Christian charity, they will come forward and subscribe liberally to the Ragged Schools.—*Daily Telegraph.*

THE FIFTEENTH ANNIVERSARY

OF

THE RAGGED SCHOOL UNION.

As the genial month of May comes round in each year, Christians of all denominations are accustomed to meet together in large numbers to rejoice over what God is doing in the earth through their means, and to thank him for all that his gracious providence has enabled them to accomplish for the good of man and for the advancement of Christ's kingdom in this world.

One of those joyful meetings is that of the friends and supporters of Ragged Schools; and the Committee of the Ragged School Union, as on former occasions, submit a report of their proceedings for the past year, trusting it will prove as satisfactory as those which have preceded it, and insure a continuance, if not an increase, of sympathy and patronage from all who have hitherto given their countenance to this good work.

This is the Fifteenth Annual Report of the Society; and the Committee cannot enter upon another year without expressing their deep sense of thankfulness to God for his continued blessing upon their labours, and also their unfeigned sense of their own imperfect service in so noble a cause. The blessing of the Almighty has indeed been bestowed hitherto, and the Committee have every reason to thank him and take courage. The secret of Divine favour and consequent success seems to be the broad, scriptural basis and truly Christian character of the Society, making it in deed and in truth a work of faith and labour of love.

Beginning upon the solid foundation of revealed truth, and carrying on the work in a spirit of prayer,—not courting human applause, but looking only to the glory of God and the good of our perishing fellow-creatures,—the study of the Committee, from the first, has been to avoid all reference to denominational distinctions or sectarian views, and to insist on the fundamental doctrines of the gospel only. Providence has smiled on this plan, and caused it to produce many pleasing results, as recorded from year to year.

The police reports and the parliamentary returns having shown that large numbers of poor children in our low neighbourhoods were growing up in an ignorant, neglected, and vicious condition, and crime being found most prevalent where ignorance prevailed the most, and judges, juries, magistrates, and other persons of experience, having declared again and again that our system of prison discipline and punishment for such a class was wrong, only tending to make matters worse,—the Committee of the Ragged School Union have laboured for many years, by kind and gentle appliances, and not without many encouragements, to ameliorate the condition of the perishing outcasts of this vast city, and to put them in a way more conducive to their happiness here and hereafter.

Called upon, as Christians and as men, to attend to the forlorn and neglected, —to the heathen at our own doors,—to those who are debarred by their condition and habits from any other means of improvement,—to those who have no example from parents or others to raise them above their degraded state, and no instruction in regard to their duties either to God or man,—the Committee have felt it a godlike work to gather in the outcast, and to raise the fallen, who seem to be objects of tenderness and pity to every philanthropic and Christian mind.

Every year brings its triumphs, some more, some less, but each one amply sufficient to repay them for all their trouble, and to induce them to go forward in dependence upon God's blessing, and the sympathy of a generous and benevolent people. They desire, therefore, to labour in this good cause till every ragged outcast that roams through our streets is gathered in, and placed in the path of intelligence, industry, and virtue.

They believe this to be the wish of every true philanthropist and every genuine Christian; and having thus shown the nature and object of this Society (there being many persons who seem as yet to know little of either), the Committee now proceed to particularise their operations for the past year.

The first subject that calls for notice is the number of

Schools, Teachers, and Scholars.

The number of school buildings last year was 160. A large number of these have become enlarged or repaired; the ventilation being improved, their efficiency

has been extended, and more operations carried on now in the same buildings, both on Sunday and week-day.

The Sunday Schools now number	145	with	22,700	scholars.
The Day Schools „	150	„	15,000	„
The Week Evening Schools	187	„	8,960	„
Making a total of Schools	482	with	46,660	scholars.

Omitting Sunday scholars, who are generally the same as Week-day or Evening scholars, this would give above 23,800 children deriving benefit from Ragged Schools connected with the Union; a number that could be much increased, if care were not taken to keep to the class for which Ragged Schools are designed.

The number of Voluntary Teachers, the Committee regret to say, is not increased, being rather less than last year, when it was 2,700; and, by returns lately obtained, they find that there is never above a third of the number present at one time. The consequence is, that on Sabbath afternoons there is only 1 Teacher to 12 children, and on Sabbath evenings 1 Teacher to 15 children. This causes much inconvenience; for not only are children inside the school-room thus imperfectly taught, but many are kept outside for want of teachers to take them in hand. Indeed, the School agents report that many Sunday Schools are closed for want of Teachers. The Committee call attention to this fact, and would earnestly call upon Voluntary Teachers to be more frequent and regular in their attendance, and trust many who have not yet put their hand to the work will now come forward and help.

The number of Paid Teachers is 369, and Paid Monitors 370.

The results of

The Shoe-black Societies

continue to be very pleasing. There are now in London ten different Shoe-black Societies, and though some were only lately established, and have few boys at work, yet the total earnings for the past year were reported in February as £4,300. The three large brigades, consisting of 200 boys, had earned £3,344, being an average of above £16 per annum for each lad, while the average on the whole is above £13.

The number of

Scholars Placed in Situations

is larger than usual. The Prize Meetings at St. Martin's Hall seem to stimulate the local Schools to get situations for their scholars, in the hope that they may in turn become candidates for a prize for keeping in place for twelve months. The number reported as put into situations was last year 1,320; this year it is 1,740, viz., 975 boys and 765 girls, in addition to 500 placed out from refuges.

The number rewarded with a prize for keeping in place with good character for twelve months was, last year, 490; this year it reached 568! The occasion when each of these came up to the noble President on the platform at St. Martin's Hall, with joyful steps and smiling faces, to receive from his Lordship's own hand the well-earned prize, will not soon be forgotten by the donors or the recipients of these rewards.

While speaking of rewards, it may be well to mention some of the treats given to the children during the year, especially in summer. A special fund was raised, by which nearly 4,000 were treated to tea, cake, and gambols in the various

parks, in August and September last. Many local Schools gave country trips to their children, and private individuals subscribed to pay expenses. The Committee are aware of 52 treats of this kind, in which nearly 10,000 children participated; and the enjoyment thus obtained has a most beneficial effect on the children in their future conduct in school, and tends also to bring Teachers into social contact with each other.

In the

Refuges,

500 of the most destitute lads and girls find food and shelter. The tide of benevolence awakened by the *Times* newspaper at Christmas last, though large, only flowed to a few of these, and some of them are still struggling for funds. The Refuge and Reformatory Union having lately resolved to assist such Institutions by grants of money, it is hoped the burden will thus to some extent at least be removed from this Society; but the Ragged School Union still give a capitation grant of £3 a-year for every poor scholar taken from a Ragged School and lodged and fed in a Refuge, and the sum thus granted in the year exceeds £550.

The alteration in the Government Minutes, by which the capitation grant to such Institutions was reduced from 50s. to 5s. a-year, and half the Teachers' salary withdrawn, will probably cause some financial difficulty to those Refuges which had accepted Government aid, and whose extended operations had been entered upon under the impression that such aid would be permanent.

The heavy expenses incurred for food and lodging, and the difficulty of raising the necessary funds, no doubt is a great inducement to such Institutions to apply for a Government grant; but it is found to alter materially the character and operations of the establishment, and sometimes to destroy altogether its Ragged School character, especially when it becomes a certified Refuge, with certified masters. The Committee leave the Local Committees perfectly free to act as they think best in this matter; but as regards the genuine Ragged Schools where only religious and secular instruction is given (without food or lodging), they prefer to avoid Government aid, and trust to be able, by the voluntary contributions of the public, to maintain the Schools in their efficiency from year to year.

In dependence on these they began; by means of these they have accomplished great things; and, trusting to these, they desire to go forward in the work of Ragged Schools.

Mothers' Meetings

last year were reported as only 15 in number. They are now 63, with an average attendance of 1,700.

The Penny Banks

continue to flourish. These are now carried on in 64 of the Schools. Taking scholars and friends together, they have above 15,000 depositors, with above £4,300 paid in during the year. The amount withdrawn has been about £3,800, leaving about £550 still in the banks. In one School a bank for farthings was lately set on foot, and the result has been 96 depositors, with an amount of £12, all collected in farthings.

The Clothing Funds this year amount to £420 in 34 Schools.
The state of the

FINANCES

is encouraging, although the amount of regular annual subscriptions is not yet so large as it ought to be. The amount of grants to Schools is now nearly £3,000, but the regular annual subscriptions do not exceed £1,250. They still appeal to friends to make efforts to add to the number of annual subscribers, so as to put the Society on a solid basis.

The total sum now raised by the various Schools and Refuges in the last year exceeds £28,600. If to this be added the Ragged School Union receipts for the past year, £4,640, it will give the sum of £33,240 raised for Ragged Schools in London for the twelve months. This amount does not include the large sums received by the Field Lane Committee for the past year.

The Committee have every reason to thank God for continued success in nearly every department of their labours. The local reports, the School Agents, the public meetings, and personal visitations, all convince them that a great work is going on; and though much of it is unseen and unknown, it is not the less real. Perhaps the evils prevented by Ragged Schools are even greater than the direct good accomplished by them, and thus as preventive Institutions they are most valuable. The wicked one is never at rest; he is ever at work among the children of disobedience; his agents are ever on the watch to lead the young astray; and, therefore, it becomes all true Christians to be on the watch too. The perils that surround the young in this vast metropolis are many and varied. Let us rescue as many as we can, by timely efforts to give such instruction as may conduce to their real good; and let us be assured that God will bless us in such a work; for it cannot but enhance his glory, and promote the welfare of our fellow-creatures, not only in this life, but throughtout an endless eternity.

PROCEEDINGS OF THE FIFTEENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION.

Held in Exeter Hall, on Monday Evening, May 9th, 1859.

RIGHT HON. THE EARL OF SHAFTESBURY IN THE CHAIR.

A HYMN was sung, and prayer having been offered by the Rev. Dr. MILLER,

The CHAIRMAN said:

Ladies and Gentlemen, Teachers and Friends of the Ragged Schools. This is our FIFTEENTH ANNIVERSARY, and well may we thank God for his great goodness and mercy, that we have been brought through so many difficulties to the present day, and to the position we now occupy. We are not going back, we are not standing still, but we are advancing, rapidly advancing; covering ground that, by the blessing of God, we shall never lose, and making every point that we gain the stepping stone to some fresh victory. See what we now possess; we have 23,000 children in our schools; we have about 160 edifices in which they are taught; we have, I think, 369 paid teachers; we have 360 paid monitors; we have about 4,000 children in our industrial classes; we have 326 shoe-blacks, whose earnings this year amounted to something beyond 4,000*l.* We have put out during last year 1740 into domestic service and other employments; and that does not include

some 500 that were sent from the different refuges. Prizes were given in St. Martin's Hall to 568 children who had continued twelve months in the same situation, and brought certificates of good character. I say now, as I said before, not for any intellectual attainments, although they might have accepted it in that way, but they received them as rewards of good conduct, for having exhibited that which is the duty and business of this institution especially to effect. Is not this a triumph? Is not this something that we may honestly and humbly boast of? Is not this an answer to be given to all gainsayers? Is not this a reply to those who said the Ragged Schools could do nothing; but that children of that class should be left to the jailer and policeman—that they were absolutely incurable—you could turn them to no account whatever? I will say without fear of contradiction, what I have said a thousand times before, that out of that destitute, miserable, trampled-upon, and forgotten class, you will, by the blessing of God, if you persevere as you have done, create as moral, honest, and sober a class of English citizens as are to be found in any other part of the community. Very well, that is the state of things; it is a glorious state of things; it is one that calls for our deepest gratitude, and for our most hearty thanksgiving. This also involves a very solemn responsibility; and we should count nothing as gained while aught remains. While there is one to be rescued, let us persevere; so long as there remains a single Ragged School, a single forgotten or destitute child in this metropolis, so long your work is not done; you will not have wiped away the reproach from the forehead of Old England. But is there nothing to be said on the other side? Have I no complaint to make? Yes, I have a serious complaint to make. I make it to all who sit behind me and in front of me; to men and women; to every one of you here. And this is the complaint, that when everything has made progress and been advancing, one thing, and one thing alone, has been retrograding. And what is that? It is the number of voluntary teachers; and not only the number, but the vigilance and attention of some of those who still continue to give a portion of their time. I will speak to you openly, because we come here to tell the truth, and not to pay unmeaning and stupid compliments. Many of you have done great duties, and are still doing great duties, but there is much yet to be done. I will make an earnest, solemn appeal that you will come forward and supply the great defect; that it shall not be said at some future anniversary that the numbers have gone back, but that it shall be said the numbers have greatly increased—that while the number of the voluntary teachers were in the past year 2,700, they should be at least doubled. What has been the result of this deficiency in the number of the voluntary teachers? Why, that hundreds of children are constantly sent away from our schools, where they had come to be taught. There were poor little friendless things, who had heard that there was some word of kindness ready for them, and something that would do good to their bodies and souls; and on presenting themselves at the door they have been sent away. Why? Because comparatively easy, well-to-do people did not choose to give one or two hours in a week, for the purpose of rescuing them from the misery, and their souls from perdition. Ay, and not only have children been sent away, but I am informed that some schools have been temporally closed for want of teachers to carry on the work. Now, I ask you, shall this be said again? Shall I, if my life is spared to stand again upon this platform, have to make such another remonstrance, or to administer such another rebuke? I do not believe it. If the men will not listen to me, let the women attend to me. And I will tell them fairly and honestly that I would much rather have women address themselves to this work; that they would come forward and carry on the whole ragged-school work. I would much rather that they would undertake even a few classes of adult males in the evening, than men themselves. I have seen such triumphs attained by these young women in the charge of their classes. I

have seen those great grown men exhibiting before a young lady of eighteen a respect and a homage more delicate than I have ever seen paid in the very highest classes of society. Well, now, I do ask for the women to come forward in this state of things. If I have any sort of claim to your attention and regard, do listen to me in this case, and let me not have to make such an appeal as this at the next anniversary. Now reflect, that any pause in the teaching of Ragged School children must be fatal. Depend upon it, we have not a moment to lose, nor an inch of ground to spare. We have attained our present position with great difficulty; we hold it with great difficulty. Do consider what is the state of things now; although, through the blessing of God, it is not nearly so bad as the state of things some years ago. It is better, because we feel that we have a remedy, and we know where to look for the people who are to supply that remedy. But, I say, if you do doubt what is the state of things, what is the gigantic monster we have to deal with, what is the force and spirit which, like David, you will have to bring to bear upon this Goliah,—if you have any doubt of this, read the last report of the London City Mission. It goes step by step, as it were, into all the recesses of the evil; and exhibiting it in such gigantic proportions, that, having once read it, you could not think of pausing for a moment in the great work in which this Society is engaged. There is another publication to which I will direct your attention, which is full of wisdom, knowledge, and detail upon this important matter; it is the RAGGED SCHOOL UNION MAGAZINE, which comes out every month, and will give you full information of all the schools, and of their working, and of other institutions, and of the condition of this peculiar class. It will give you the result of great experience; what and how to deal with this class; the conducting of schools, and everything that every person wishing to address himself to this work would desire to have set before him. I request that these will always be with you subjects of study and attention; because, I assure you, the longer I live, and the more I go through this metropolis, the more I endeavour to take the measure of the evil which this Society aims at remedying, the more alarmed I feel lest you should grow weary in well-doing. If you once allow the advantage which you have gained to slip as it were from your fingers, the machinery of the Society to get out of order, and your hearts to grow cold, I believe you will not be allowed to regain what you have lost, but all will become involved in inextricable confusion. And we cannot, in arguing this matter, which we have argued so many times, address to you new reasons and new appeals; we must state to you the old evils and the old remedies. We must tell you that these miserable, forgotten, wretched, filthy children, are the victims, in a great measure, of their parents; and we must also tell you that those parents are, in a great measure, the victims of circumstances in which they are placed; and that those circumstances are, in no slight degree, owing to the neglect of those who are in better circumstances than themselves—who have suffered them to fester so long in the miserable localities in which they are—who kept them in those miserable dwellings—who have left them so long without water, without ventilation, without pure air—left them exposed to the most degrading influences, and subject to the most abominable effects of everything foul to behold, everything horrible to be seen, and offensive to their senses; you have suffered them to go on in that state, and it has induced a state of things from which they cannot be extricated; and out of which has grown a number of evils, which we consider to be the cause of the great mischief. It is a cause of the great mischief, but not the prime cause; there is an evil beyond all this; the evil of intoxication, one of the most perilous, degrading, and ruinous, that we can well conceive, to the great mass of the working people of this realm. It is caused by the state of their dwellings, the defective drainage, non-supply of water, and by the ten thousand other evil influences and defects that press upon so large a portion of

the working-classes. Now, you should in every possible way apply yourselves to the securing an alteration of this state of things. Let me, as I now come to it, point out that new scheme of benevolence, which cannot fail to be most beneficial in effect upon the population at large. I allude to the public Drinking-Fountain Society. Do all that in you lies to encourage their erection in every portion of the metropolis. By that you will be doing a little in the way of business. Let a drinking-fountain be erected close to every Ragged School, and then be large and liberal; and see that when the ragged children have their fill, the dogs may have it too. See the effect which has been produced already by the opening of a drinking-fountain near Newgate Market. During the last two days there were not less than 5,000 persons each day. And I dare say, but for the existence of these fountains, a large portion of those persons would have had draughts of beer or of spirits, instead of pure water; and some of them, under the influence of thirst, might have commenced or been strengthened in a habit which would have issued in the ruin of their bodily health, and also of their immortal souls. Well, now, the work of Ragged Schools must be done. It is of no use attempting to set it aside; it is no use arguing against it; the great work must be done; and if it must be done, I ask by whom? Can it be done by any denomination? Could it be done by the Church of England, by the Baptists, or the Wesleyans, or the Independents? No, it cannot be done by any one church alone, but by all in combination. I am satisfied that all the great good that has resulted from it, or that will result from it, if it could be done by one denomination, and that denomination were my own, I would not have it done in that way. I am convinced that, in the times in which we live, there is nothing so essential to the maintenance of our great cause against the common enemy as the union of all who hold the truth. This has gone very far to soften asperities; it has gone very far to reconcile all branches of the Christian Church; and God grant we may continue in the same spirit. In disunion we can do nothing; in union we can do all, if we do but proceed in the right spirit, relying upon God for a blessing upon our combined labours. Well, but do you think it can be done by the Government; or do you suppose that the Government has the disposition or the requisite agency and machinery to engage in such a work? And if it possessed them, would you—I appeal to you all assembled here—would you allow the Government to do it? God forbid that the Government should attempt it! If they choose to give us grants in aid of industrial classes, which are most necessary as part of our system, and which we have not been able to carry on as efficiently as we could desire for want of adequate funds, by all means let them do so; but if they shall attempt to meddle with that system of religious teaching, the existence of which is of vital importance, why, then, I say, let us repudiate their aid altogether. I would rather have three-and-twenty thousand children instructed in the truths of evangelical religion, than I would have a hundred thousand children in accordance with the school system and with the notions of religious discipline and belief which might be issued by the Privy Council. But the work must be done; done it must be, on every consideration of humanity. I can conceive nothing more appalling, nothing more grating, nothing more harrowing to the feelings, than going through the length and breadth of this metropolis, and observing the condition of thousands and tens of thousands of the children of the poor. It must be done, if it be only with regard to public honour. Is it not a standing disgrace to the people of this realm, who are reputed to be the freest, wisest, best, and richest of the whole world, that we will suffer, in this great metropolis of ours, and in other great towns, a class that, when every eye shrinks with sorrow or terror from it, when every heart is removed, when every lip is active in denouncing it, when it is stated in foreign writings,

spoken of by foreign speakers,—that there is in England, that boasts so much,—that there] is a class that is said to be below the Pariahs of India; shall we allow that state of things to go on? Shall we be indifferent to the honour of our country? God forbid! If there be no others to prevent it, let all who are now assembled in this room resolve to wipe off this stain, and to go on perseveringly and faithfully for the accomplishing of your end. We must have some regard for our consistency. And I must say, it appears to me anything but consistent with the existence of a professedly religious community, that this evil should be allowed to continue; that no great simultaneous effort should be made to repress it. Looking at this matter in relation to our religious principle, we, who boast of our Protestant religion, and say so much of our open Bible, and its power, should be the last persons on the face of the earth to exhibit indifference on such a subject as this. Let us recollect the privileges we enjoy; let us recollect the means we possess; let us recollect the responsibility which rests upon our heads. Ay, and let us bear in mind, also, that the public safety requires our efforts. What would have been the condition of London at the present time, if, fifteen or nearly twenty years ago, it had not pleased God to put it into the hearts of men to make a great effort in this direction? Do you suppose, with all that increase of juvenile mendicity and crime, London would have been anything like it is at present; that it would have been at all comfortable, if those whom we have rescued had grown up into manhood in a career of beggary, or theft, and violence? I do not believe any standing army would have been sufficient to suppress what we should have witnessed, if the evil with which we have grappled had been allowed to go on unchecked; but what is the state of things now? Is it not a marvel to the whole world that a population of nearly three millions should be kept in order by a handful of soldiers and a few police?—that the great instrument of order in the case of so vast a mass of people should be the power of self-control? Let it be borne in mind, it is not only the recipients of the benefits conferred by Ragged Schools that have been brought to a sense of gratitude, and to a love of order, by means of their influence; thousands, and hundreds of thousands, who have never been the recipients of those benefits, either in themselves or in their children, have contributed to the maintenance of order; because they have regarded the instruction of the children of the poor as a proof of consideration for the class to which they themselves belonged; because they have felt that the poor were no longer despised or forgotten by those who had the power to help them. I shall only mention one of these considerations, which I have reserved till the last because it is the meanest, and, though I am sorry to say it, it is very often the most powerful consideration that can be urged in favour of Ragged Schools,—I refer to the public expenditure. No doubt Ragged Schools have contributed in a very large degree to the saving of the public money. What would have been the result if our 23,000 children, instead of being taught in schools, had been 23,000 criminals. Do you think they could have been prosecuted, imprisoned, and transported at the cost of £1 each, which is the annual expense of instructing a child in a Ragged School, teaching him the Word of God, and preparing him to be a good citizen? Reflect on the benefit to society of training those who, in foreign countries, are called the dangerous classes into being the safest. Look at the saving to the rates, and above all look at the saving to private property, which results from such operations as ours. The property which has been lost, year by year, through the criminal class has been estimated at an enormous amount. It has been calculated that in Liverpool there has been lost by plunder of various kinds in a single year the sum of £700,000. Let us have but the tenth part of that amount, and, by the blessing of God, we will put down the whole evil. For an income, I say, amounting to a tenth part of that

amount—to say nothing of the expense of judges, police, gaols, &c.—we could, I believe, prevent the loss of private property, and secure to society, instead of a large body of criminals, a large body of true, honest, faithful citizens. In conclusion, I say, if the work is to be done it must be done collectively and individually. Some may aid the cause in one way, some in another; but all must do something for the accomplishment of the mighty end in view. Done, I say, it must be, in order that you may act up to the dictates of your conscience; done it must be by those who profess obedience to the Word of God, or believe in the truths of Christianity. (Applause.)

The Annual Report was then read, for an abstract of which see page 103.

The Rev. Dr. SPENCE, in moving the first resolution, said that he occupied the place he did in the absence of the Right Hon. Lord John Russell. There was a schoolmaster, in the time of Luther's boyhood, who, upon entering the school, was accustomed to take off his hat, and make a most courteous bow to the lads under instruction. His fellow-teachers for a long time put up with what they considered this extraordinary conduct, but at length ventured to remonstrate with him for so doing. His reply was, "In future years these lads will be the doctors, and the chancellors, and the electors, and the senators and rulers of Germany and of the world; and, conscious of their coming greatness, I bow courteously to them now." And Luther was one of the boys of that school, although his teacher at that time had no notion or knowledge of what he would become. He (Dr. S.) did not know whether the teachers in the Ragged Schools, when they crossed the threshold and saw the children on the benches before them, were accustomed to take off their hats and bow courteously to them, but he (Dr. S.) felt in his heart at that moment the impulse to bow most courteously to the Christian audience before him, feeling that it was composed very largely of those engaged in the work of Ragged School teaching. He went heart and soul with the sentiments of the noble chairman in his appeal for increasing help in this honourable and glorious work. He feared, however, that those to whom the appeal was addressed did not attend the Ragged School Annual Meetings, and that they who were present on that occasion were chiefly of those who were heartily attached to the movement, and who wished to give themselves—body, soul, and spirit—their time, influence, and property, to the elevation of those persons who were not reached by the ordinary operations of schools. He was disposed to enter, if he might say so, the recruiting service for this Society. The post of difficulty was the post of honour. Do not shrink from it. There were difficulties, both physical and mental, to appal them and hold them back—so repulsive were the bodies, and so wild were the minds with which they had to come in contact. And there were also some difficulties which were not to be encountered in ordinary day and Sunday schools. There one could appeal to home affections and sympathies; but most of these children had no such sympathies to appeal to. Without a knowledge of God, of Christ, or of heaven, the difficulties in the way of teaching them appeared nearly impossible; but with zeal and energy, and with God's blessing, these difficulties would be overcome. There were three graces that constituted the beauty of society, and the strength of the Christian church—faith, hope, and charity; and he felt convinced that there was no field of operations, and no sphere of influence, in which these graces could be more fitly exercised than in connection with these Ragged Schools. Faith was required—faith in God and in his promises. Faith in human nature was required, and was not altogether impossible; and faith, especially, in the constant influences of the Holy Spirit. Hope, too, was required—a hope of success and of triumph continually present: and as for charity, it was the greatest element required in this most holy and noble work. "Faith, hope, and charity!" might well be the motto of the Ragged School Union. At a meeting at which his lordship presided last Monday evening,—the Annual Meeting of the Field Lane Ragged Schools,—it was his (Dr. S.'s) privilege to be present, and utter a few words to those assembled. He would venture to repeat a portion of what he then said. In order that he might be able to say that he had been to the spot where these operations had been carried on in connection with the Field Lane School, he paid a visit to the Institution. He found the place nearly empty, and he then ascertained that the boys had a half-holiday on that day, because it was the day of the annual meeting. He (Dr. S.) then conversed with the doorkeeper, and obtained some interesting facts in connection with his history. He ascertained from him, that any one, however ragged,

destitute, and unknown, coming to that Refuge, would be admitted to a night's lodging, if there was room, and receive a most cordial welcome. He added, "They are the most humane gentlemen in all England, who manage this Institution." And that was but one of the Institutions connected with the Ragged School Union. "Ah," he said, "if it had not been for this place, I don't know what would have become of me. I came to England fatherless, motherless, and friendless. I had been 30 years absent." He (Dr. S.) had since ascertained that he was a returned convict. He came to this Refuge, and they took him in, clothed him, fed him, and cared for him. At that time he "did not know that there was a Christ;" but in answer to his (Dr. S.'s) question whether he knew it now, he replied, "Oh yes, I know it now." He loved Him. They brought him to confession there, he said, meaning not *confession*, but conviction—conviction of sin. There were no other confessionals connected with the Ragged Schools, though they did feel the need of bringing sinners to feel their need of a Saviour. This man now acknowledged Him and trusted Him. He (Dr. S.) asked him if he thought he could die for Him. It was a hard question to any one, and especially to any one under these circumstances. His lips quivered, and the tear moistened his eye, as he turned his face aside and said, "Yes, sir, I think I could die for Him." We should, therefore, rejoice in the agencies, the influences, and the operations of this Society. He knew that a goodly band of lads in the streets of London that afternoon were taking a very active and earnest interest in the Ragged School meeting in that room. He was not ashamed to say, that at times he stood aside to have his boots polished when they did not require it, on purpose to enter into conversation with these boys. He had spoken that afternoon with four of the boys. They all knew that the meeting was to be held that evening, and even the names of the teachers who were to be there. Their speech and manner betokened the liveliest interest in the Society, the affection and gratitude they owed to it, and their gratitude to God for the privileges connected with it. It was certainly something to have three or four hundred boys in the streets of London interested in such a meeting as that, when, but for that Society, they might have been in the hands of the police. Speaking to the resolution, he contended that the benefits of Ragged Schools were not confined to the poorer classes of society. The higher classes were also benefited to a very large extent, in the fact that these youths were raised from a position where they might do a vast amount of mischief, to one of honourable standing in society. He encouraged the teachers to go forwards, even as a forlorn hope, in their arduous work. He knew some teachers who gave their Sunday mornings and afternoons to Sabbath School instruction, and their evenings to the Ragged School. Could we do too much for Him who had done so much for us? Our time was short, our powers few, but if we did it for His sake, by-and-by, through the triumph of His cross, we should have the welcome, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." And the glorious results of Ragged School effort were worth all their toil and all their trouble. He would venture to give them a parable. It might have been two, three, or thirteen years ago —it mattered not when—in the early months of summer, a Christian man coming into business in London, as he passed from the Station at London Bridge, after the water-carts had passed by, saw something in his pathway, which had been trampled on by many feet that had gone before him, and yet there was something about it which betokened the appearance of a rose; but it was so crushed and filthy that he could scarcely recognise it. Nevertheless, he took it up, carried it home, washed it, and found that it was a veritable rose-bud. He put it into a glass, and it revived the next morning; he thought it yet might live. He put it into a flowerpot, cherished it with the greatest care; watered it and cultivated it night and morning; and by-and-by, sprout after sprout put forth its leaves, and he found it to be a rich and fragrant moss rose, that adorned his house and diffused a fragrance through his dwelling. A word to the wise was enough. Wherever they went, there were those so wretched, ragged, filthy, and ignorant, that some might be disposed to say, as their illustrious chairman had remarked—"They are not worth any trouble." "Take them to your Ragged Schools; wash, feed, and teach them. Bring heaven's truth to bear upon them; pray for heaven's influence to descend upon them; and they will bless your homes, adorn society, and elevate the nation" (cheers).

He moved the following resolution:—

"That in the present condition of our metropolitan population, Ragged Schools and their auxiliary operations are of es-

sential importance to the poorer classes, and are conferring on them a vast amount of real good: That the Report now read, which so clearly shows the Divine blessing upon the work, be received; and that the following gentlemen do form the Committee and Officers for the ensuing year. (See list in Annual Report.)

The Rev. Jas. H. Wilson, of Aberdeen, said he had read somewhere, that if the North Pole were ever discovered, they would be sure to find a Scotchman on the top of it. He really began to think there must be some degree of truth in the supposition; for upon that platform was his good brother Spence (a Scotchman), with whom he took sweet counsel many years ago. Then there was Lord Kinnaird, also from the "auld countrie," and he rejoiced to see Lord Shaftesbury at the head of the Institution. He (Mr. Wilson) was there to represent the Ragged School—the first in Scotland—which was now twenty-three years old, and could claim Sheriff Watson as its benevolent founder. He (Mr. Wilson) rose for the purpose of seconding the resolution. About twenty years ago, a very devoted farmer in the North of Scotland obtained the lease of a bleak and barren waste. He knew there was growing soil there, and he was also satisfied that he could yet make fences from the stone which was there in abundance. He set himself to work, and in the course of fifteen years he came to have one of the most profitable and prosperous farms in all the North of Scotland. Last year, when our beloved Sovereign was about to leave Balmoral, and go to Aberdeen, having heard of this farm, and passing by it on her road, she alighted from her carriage; and while she went into the kitchen and parlour, and spoke to the children and the farmer's wife, with real motherly affection, the Prince Consort went out into the fields to see what had been done on the land, and to learn a practical lesson of husbandry from the devoted farmer. He (Mr. Wilson) should never forget the look of the farmer as he told him this circumstance. How his eyes glistened with delight as he thought of the kindness of Victoria and her beloved Consort, in condescending to visit his farm. They were there that night in similar circumstances. Fifteen years ago, there were barren wastes in London. God put it into the hearts of the promoters of that Society to begin to farm those moral wastes. The King of Heaven had looked down and smiled upon them; and in seconding that resolution to-night they might well rejoice and express their gratitude, that, by the blessing of God, the work had so far progressed. It was now twenty years since they had in the city of Aberdeen 300 ragged children wandering about throughout that city. They found out that they had power to gather the children together, provided they could feed and clothe them; and they resolved to attempt the task. They set to work and collected a hundred of these children, filled tubs with clean water, and placed scrubbing brushes by them; and actually scrubbed them so clean that when their parents came in the evening to see their children, some of them did not know their own offspring. And now they had not one ragged boy or vagrant boy in the city. Education was provided for all; and if they had only funds sufficient to emigrate them, their system would be perfect. God had been pleased to give them most pleasing tokens of success. The secretary of one of the schools had told him that during the last fifteen years he had got 500 girls into situations from his Girls' Ragged School. He had promised 10s. to every girl going into a situation—10s. per annum, provided she could show the secretary, at the end of every year, a good character; and they had only been obliged to refuse two applications from those girls during the fifteen years. Not long since, they had received £20 from a lady, the wife of a landed proprietor in Aberdeen, who was once a poor girl in one of their Industrial Schools. Two friends going to Australia adopted another of the girls; and when they died, she came into a fortune of £30,000. If she had not got a husband by that time, he did not know why it was; for, in addition to her money, she was a capital housewife, and as *bonnie* as she was good. (Cheers.) He mentioned these facts to show that, by God's blessing, these schools could raise up children who should be fit to take a position with the best educated and the most influential in the land. They had been encouraged in the most substantial manner in Aberdeen by our beloved Sovereign. In 1846, they commenced building a Ragged Kirk, and to establish in connection with it a Ragged School. They were anxious to get their Queen to take some notice of the movement; and, accordingly, he (Mr. Wilson) drew up a statement of the case and sent it to Balmoral. But a noble lord then in attendance did not consider that they belonged to a class of people likely at all to interest the Queen, or obtain her patronage; and he did not forward the statement. A short time after, he (Mr. Wilson) sent a copy of

the statement to the Queen through another noble lord, but with the same result; but, by-and-by, going to Balmoral on business, he found out how he could forward a letter to the Queen herself, and accordingly he sent the letter the third time; and in two days he received a letter, which, if he dare read it, would warm all their hearts, and in which was enclosed a check for £20, as a substantial mark of her Majesty's estimation of the work. Two years after, inquiry was instituted as to what progress was being made. They stated that they had erected a Penny School, and had upwards of 100 children; and that they needed support in order to sustain it. When the Queen again visited Balmoral she sent another letter of the same character as the first, enclosing a cheque for £25 towards the Penny School. When it was found needful afterwards to have additional help, and the Queen became acquainted with the scheme, through the Reports which were annually sent to her, she forwarded another £50; and not only so, but year by year she supported their Ragged Schools, and also the London institution, to which he knew her Majesty wished God speed. Nor was that illustrious lady content with merely giving her countenance and support, but she was herself a thorough visitor of the poor. Some of the poor children and cottagers about the estate would hardly know her as the Queen, but they knew her well as their kind visitor. Two schools were established on her Majesty's estate; and to his (Mr. Wilson's) knowledge the two last teachers who were appointed to these schools were not accepted until they gave evidence of piety and of being thoroughly evangelical. Surely this example of the Queen should encourage the ladies of London and other places to visit the poor. Not very long since, a countess in the North of Scotland (well known to Lord Kinnaird), whose heart was touched with compassion for the destitute, wished to go to Aberdeen to see if she could do them any good. Were they (the ladies in London) actuated by the same feelings? True, in visiting the poor they would have to lay aside their crinoline (applause), but he did not mean that they must dress as the poor people dressed. There was a happy medium which poor people highly appreciated. While he thus spoke of crinoline, he was not despising taste; for the God who made the flower to grow on the mountain top so beautiful that no art could paint it, would not despise or disapprove a proper amount of taste exhibited by a pious and devoted lady, if she consecrated her time, her talents, and her wealth to save the poor. (Hear.) To come, in a few words, to the state of London. During the course of the last eighteen months he had visited London, perhaps, more than most men. He had gone into places that he dare not then describe, and had witnessed scenes which could not be printed. To him the marvel was that children, with such examples before them as he had witnessed in Ratcliffe Highway, in Rosemary Lane, in Mint Street, and in some other places, were not more wicked than they had been. We ought never to forget that if we had been brought up in the same circumstances as these ragged children, we should just be what they are; and we should never forget, that if they were brought under the influences of God's house, they might be raised from their low position. He had been much pleased at finding, in a house which he visited in the East-end, an invitation from the Bishop of London for the inmates to come to a meeting, which was signed by him as "Your friend and bishop." If they could only have seen the countenance of the woman who showed him that invitation, they would have been struck with the conviction that kindness is the key that unlocks the human heart. He rejoiced at the success which the Ragged School Union had enjoyed; and he believed, in a great measure, that success was owing to the fact that the Bible was their school-book. He would contrast the free, enlightened teaching of those schools for a moment with the kind of teaching prevalent in Austria. He held in his hands some extracts from one of the Austrian school-books, circulated by authority. One of the questions was, "In what relation does a subject stand to his Sovereign?" The reply was, "In the same relation as a faithful slave towards his master." The next question was, "Are subjects bound to obey their Sovereign as slaves are bound to obey their masters?" The answer was, "Subjects are bound to obey their Sovereigns as slaves are bound to obey their masters, because their lives and property belong to the Sovereign." The last question was, "Are subjects bound to obey bad Sovereigns as well as good Sovereigns?" The answer was, "Subjects are bound to obey bad Sovereigns as well as good Sovereigns." With such teaching in Austria, it was not to be wondered at that conflicts were often being waged there; and they could not expect that Italy would ever be resuscitated until she got the Bible into her schools. It was the free circulation and use of the Bible

that gave such influence and power to this country. It was the Bible that made England what she was—the home of the free. Slaves to tyranny they would never become while they had the Bible. Was it not written, in their own language—

When Britain first, by Heaven's command,
Arose from out the azure main,
This was the charter, the charter of our land,
Rule Britannia, Britannia rules the waves
Britons never, never, never shall be slaves.

(Loud applause.)

Lord KINNAIRD rose to support the resolution. He said, he could not do otherwise than respond to the request of the noble chairman to support the resolution, as he had the cause of the Ragged Schools so much at heart. They had listened, he was sure, with great interest to Mr. Wilson, who had told them what had been done in Aberdeen, namely, that they had actually cleared the streets of every ragged child. In Dundee, the town with which he was more immediately connected, they had followed the example of Aberdeen, and had cleared the streets of every ragged child. Why might not the same thing be done in London? True, it was a much larger sphere upon which to work; but there were many who had both the power and the will to work, and if they divided the town into districts, and went to work in a determined manner, they must succeed. Allusion had been made to the difficulty of obtaining employment for the children, upon their leaving school. This had been a great difficulty; but the chairman had pointed out, on more than one occasion, in his place in Parliament, and elsewhere, that there could not be a better means of providing for these children than by training them for the navy; and he was happy to find, on reading the Report of the Commission for manning the navy, that they had recommended that more ships of war should be stationed at the ports, where boys might be trained for the service. This was a great hope for Ragged Schools. He was aware that there was great prejudice, and he had found it himself, amongst captains in the navy, against taking boys from the Ragged Schools; but it was shown in the Report, that boys connected with the Ragged School had conducted themselves well in that service; so that this ground of objection was taken away. He could give many instances where boys, connected with their schools, had served their country in foreign stations, not only as good sailors, but as exercising an influence from the religious teaching which they had received in those schools, which had the happiest effect amongst the sailors with whom they were employed. He had known instances where the boys would not part with their Bibles. He was sure that his noble friend (the chairman), and all connected with Ragged Schools who had employed the boys, must bear testimony to their good behaviour, as a whole. He was glad Mr. Wilson had told them of what the Queen had done in Scotland on behalf of the schools, and of that most useful institution, the Ragged Kirk in Aberdeen. He would not detain the meeting with any further observations. He could give several instances of success in reference to the teaching of the schools; but, as Dr. Spence had truly said, the audience assembled there did not want to be encouraged or stimulated in the good work by such means. His noble friend (the chairman), doubtless, remembered the time when they were engaged in the establishment of Ragged Schools, and were looked upon as wild visionaries—as doing a great deal of harm, and as encouraging vice. All these prophecies had proved false, and in the advance of Ragged Schools not only the poorer classes, but all ranks of the community were interested. This was generally acknowledged, and all they wanted was a stronger and more earnest support, in order that London, to which this Union looked, might, by its example, stand forth and encourage those who laboured for Ragged Schools in other towns.

The resolution was then carried, and the collection made.

The Rev. Mr. THOROLD, rector of St. Giles, said, that very solemn and very glorious was the meeting that night. Very solemn, if they remembered that that great multitude was fast drifting down the tide of time, and that soon the hour would come to each one when the time of work would be over, and when it would be either everlasting rest or everlasting misery. Surely, in the heart and mind of each present, there was but one opinion about these Ragged Schools. That which fifteen years ago was but an idea had had grown into a conviction; that conviction ripened into an enthusiasm; and, perhaps, those who were addressed knew as much about Ragged Schools as those who spoke that evening. It was an element of great confidence and hope, that, so long as the present generation lasted, Ragged Schools would not be suffered to drop; and it was also a hopeful indication of the times, to see the energy and devotedness with which men gave themselves up to the arduous and important work. The work was not

confined to any one class or sect. They had heard from Mr. Wilson how the most illustrious lady in these realms herself ministered to her poor; and they also knew how those, who in their social position stood next to her Majesty, set a like example, and how many noble examples were there from the middle and lower classes of devotion to God's work. Eighteen hundred years ago, men who earned their bread by making tents, preached the Gospel of Christ to the heathen; and sixty years ago a Northamptonshire shoemaker laboured successfully in India, and founded the mission there. A shoemaker at Plymouth founded Ragged Schools, and he (Mr. Thorold) saw there, before him, many persons whose honour it was to earn their bread by the sweat of their brow, who were the sinews of this Institution. This was the glory of England, and the best preservative from the influence of democracy, and from internal tumult, that men of all grades were found uniting together, heart and hand, for philanthropic and religious purposes. He had a very graceful task to perform, namely, to propose a vote of thanks to the voluntary teachers of the Ragged Schools in this metropolis. He might almost say, the thanks of the country were due to these men. He need not remind those devoted teachers, that they had themselves thanks to render to Him who had called them to the glorious work, and who had honoured them in it. Thanks were due from them to the Almighty, for permitting them to labour in his cause, and giving them the desire to do so, and for blessing them as they were engaged in the work. In his parish there was perhaps as large a proportion of ragged children as in any parish in England; and he had simply to use his eyes, in order to know what Ragged School work was. He would trespass upon them for a few moments, and not, he hoped, travel far from his resolution, if he gave them a few simple, plain words, to show them how God was pleased to prosper the work. Remember what the work was, namely, to teach poor, forlorn, destitute ragged children, whom nobody else would teach, and *what* nobody else would teach them. Ragged Schools was a simple idea; but it was as grand as it was simple. It seemed a very simple thing to get a handful of ragged children, and try to teach them; but it also seemed a very simple thing to stand up in the pulpit and to preach, and yet preaching was the great instrument for the conversion of the world. He was aware that there were several objections that were urged against this work; but there never was a great work against which objections could not be raised. They had heard something about drinking-fountains. A short time ago, he was conversing with a party of gentlemen upon this subject, and they really turned the idea inside out. One gentleman wondered whether people would drink water; and another wondered who was to pay for it; a third, how the fountains were to be kept in repair; and when all these objections were swept away with half-a-dozen words of common sense, one expressed his fear that the London boys *would out* their names in the marble. Objections equally strong might, no doubt, be urged against Ragged Schools. One objection was to the name; and it was urged that poor people would not like to send their children to schools so designated. His answer was a very simple one. There were no less than 23,800 answers to that, in the shape of that number of children who attended the schools, and who derived benefit from them. There was nothing like calling things by their right names. The schools were intended for ragged children, and therefore they were Ragged Schools; and as soon as there were no ragged children to come, then he would have no objection to change the name of the schools, and to call them by some other term. Another objection was, that by getting all the boys and girls from the worst places in London together, the evil would ferment; that it would be much better to leave them alone; for that when they came to be collected together, they would be bent upon hatching mischief, and they would not be so easily managed. In the first place, this argument was based on a fallacy; but if it were true, it was nothing whatever to the purpose. Who could possibly say that all the boys and girls who came to those schools were vicious or dishonest, or unworthy of the name of Christian children? God forbid they should utter such a libel as that. They were the children of misfortune, and not altogether the children of crime. A drunken father or mother was a great misfortune to a child; but need that child, therefore, necessarily be guilty of drunkenness and vice? On the other hand, they were bound to take these unfortunates to their hearts, and follow the example of Him who came to save the wretched, and to forgive the sinners. But he denied that all the children were vicious. There were many

boys and girls who came to those Schools who, though they had been brought up amidst vice and crime,—who, though they never had felt a mother's gentle sympathy, or heard a father's kind voice,—were, nevertheless, by the influence of those Ragged Schools, prevented from sinking into the gulf, and made respectable members of society. It might be, that some of these boys were no better than they should be; but that was the case with boys everywhere, and could not be wondered at in those. It might be, that some deserved a flogging at times; but so had some of the foremost men of the world, when boys; and not only deserved it, but had got it, too, and had been none the worse for it. The boys at Eton and Harrow were not all good boys. It was one thing to be mischievous, and another thing to be vicious or criminal. There was another objection yet. Some people said it was a great mistake to give their education for nothing. Granted that it was a mistake when the people could pay for it; was it so when the people were so poor that even a penny meant a great deal of money, as it did to the poor widow? Very often the penny bought the bread for the day's meal. It was quite possible, he admitted, that some children might find their way to these Schools who had no business there; but that might be prevented, by the managers of the Schools taking proper steps to prevent the abuse of the Institution. The teaching was but one of the elements of usefulness conferred on the children. They had led to the establishment of night refuges, penny banks, mothers' meetings, religious services, Bible classes, lectures for working-men, and so forth. He spoke from experience. About sixteen years ago, a few workingmen in the immediate neighbourhood of his own parish, seeing the number of children that there were about them growing up in vice and dishonesty, were determined to do at least what they could to save some. They hired a room over a cow-shed, and invited the children to come on the Sunday, and on one evening in the week. Two unpaid teachers attended to them. One thing grew out of this little movement, and then another, and now there were two refuges—one for clothing, teaching, and educating 50 girls, and one for doing the like with 100 boys. There were Ragged Schools who taught between 400 and 500 children; services conducted by the clergy of Bloomsbury and St. Giles, and a preaching-room for the poor; and hundreds—he might almost say thousands—of men and women were thus brought under instruction and influences of the most beneficial character, whom twenty years ago they could not touch with the tip of their fingers. He was speaking to the subject, because, in teaching in these schools, they were identified with all the movements by which alone the working-classes of this metropolis could be evangelised and truly benefited. It was a glorious thing to feel that all Christian people could meet here on one common basis, and acknowledge how they loved each other and their common Lord. We lived in times when men of truthful, conscientious, and manly minds, were compelled to differ from one another; but there was one universal brotherhood, one great work, and one Lord and Master, which were alike recognised by all Christians. They must not only profess to love each other, but they must show their respect for one another by working side by side. He trusted they all knew experimentally what the gospel was, and that they loved it, and longed to give it to others. Let them speak lovingly to little children; speak privately to them, pray for them. Theirs was a missionary work. There were houses in London where no clergyman—scarcely the city missionaries themselves—certainly no English lady, could enter; but there was no house where a child might not go, and thus the everlasting truths of the gospel might reach many places where it would not otherwise penetrate. There was no exaggerating the greatness of this work, and God help all the teachers to rise equal to it. He thought they should thank the Ragged School managers. He had the personal thanks of himself and friends to give to them for the yearly grant of £85, and for their handsome donation to their Refuge, when it was being transferred, at great expense, to Queen Street. He hoped the work would not fail for want of contributions. He also felt that the thanks of the meeting were due to the paid teachers, who were none the less worthy because they were paid for their services. He was a paid teacher himself, and he was not in the least ashamed of it. The fact was, that every paid teacher, if he rose to the greatness of his work, did a vast amount beyond what he was paid for. The services they wanted, they could not purchase with money. But the cause was God's own; He would take care of it. The teachers must not expect to see all the success of their labours; but they might and must expect to have suc-

cess; and the more they expected, the more they would have; and the more they tried to do, the more would they accomplish. They must not be daunted by hard work. He did not believe in hard work killing men. God would take care of them, if they laboured for him. The mover of the first resolution (Dr. Spence) began the meeting with a parable; he (the speaker) would conclude with another. Some months ago he was standing within the ruins of an old castle, which resisted William the Conqueror when he subdued England. The tide rolled solemnly beneath, and to the west there lay a long line of stately houses, which, as the shadows of evening thickened, became less and less distinct to the eye. And now, as darkness came on, he saw in the far distance a light which appeared to spring into existence of its own accord. Presently there was another, and then another, until the whole row of houses was illumined by their brilliancy, which, feeble as it was, compared with the surrounding darkness and obscurity, was sufficiently strong to enlighten that region till the morning dawned. And so, too, were teachers in these schools lights shining in the darkness. One light brought another light, and so they would increase in number. Fifteen years had rolled solemnly away, and yet how swiftly; but the light would still shine on, by the power of God, until the day of glory dawned, and the shadows fled away. Let them look forward to that day, and work on, and God would be with them; and let them remember that He would guard and sustain their hearts, and at length say, "Enter into the joy of thy Lord." (Cheers.) He begged to move the following resolution:—

"II.—That much gratitude is due to those Voluntary Teachers who have so assiduously, and with so much self-denying zeal, laboured in the Schools during past years; and, it being indispensable to the success of Ragged Schools, from their Missionary character, that such voluntary agency should be sustained, that all such Teachers be earnestly urged not to slacken in their work, but continue to attend as regularly and as numerously as possible."

The Rev. W. J. TWEDDLE, in seconding the resolution, said he did not believe that lengthy arguments were needed at the fifteenth anniversary of the Ragged School Union, in order to defend their organisation or their arrangements. Success had already attended the efforts put forth. At the present time wars and rumours of wars were rife on the continent of Europe, and they must, with glad and buoyant hearts, give thanks to God that their own land had been so long preserved from the desolating evils of an invading foe; but they had cause to mourn over those evils and miseries which ignorance and vice had entailed on their country. To him the spectacle of souls ruined by sin and vice, of intellects destroyed by passion, where there should be a noble-hearted people,—was as sad and mournful a sight as any which the battle-fields of Italy at this moment could by possibility present. No man could contemplate without the deepest emotion the depravity which obtained in the lower strata of society. Out of sight perhaps of their own happy homes, but possibly within a stone's throw of their dwellings, there were infants growing up without innocency, youths growing up to manhood without modesty, and old age going down to the grave without piety or respect. For all this, England was a glorious country. A Frenchman and an Englishman were once conversing together, when the former said, "If I were anything but a Frenchman I should like to be an Englishman." To which the other replied very coolly, "And if I were anything but an Englishman, I should like to be an Englishman." There was much to justify this pride of country. The institutions of England were truly noble, and many of her sons were truly noble too. They had examples of men high in authority, in influence, in rank, and in wealth, who if they were clothed in rags would still have to be classed among nature's noblemen, and who were first and foremost in every good work. The resolution he was called upon to second spoke of the gratitude due to the voluntary teachers in the Ragged Schools, and he cordially agreed with its expressions of gratitude to them and to all actively engaged in this good work. He looked upon such men as the strength of the nation. He remembered once endorsing an argument to the effect, that, if the people of this country were to be regenerated—that is, the great mass of them—it must be solely by the preaching of the gospel. He thought now that that statement ought to be modified. True, preaching was the great instrumentality for the conversion of the world; there was no dispute about that. But the aspect of social things at the present day necessitated other agencies to be brought forward. There were forces at work now in society which did not exist, in former days. Vice had its upholders

and its agencies, and its organisations. There were thousands of people who, from birth to death, seemed beyond the ordinary Christian influences; and children were growing up into crime, and dying down into perdition, almost beyond the reach of ordinary Christian activity. Hence the necessity for an Institution like this. They were commanded in the Gospel of God to go forth into "all the world," "into the streets and lanes," and compel them to come in. They must be prepared to step aside from the old ruts and tracks of technical churchism and of fashionable life,—go down into the haunts of poverty, crime, and vice, proclaim the glad tidings of God's will, and try to save that which was lost. You that engage in the work, tread softly when you go down there, for all around you lie the mute and wretched images of bleeding tragedies; and speak kindly, too, for there is a power in the most degrading and deepest depths of humanity to appreciate the power of kindness. If Ragged School teachers would do their work, and not only seem to do it, they must go to it with large, loving, and generous hearts—skilfully adapting themselves so as to win the sympathies of the souls they sought to save. And this was not to be done after the fashion of some grand gentleman going to pay a transient visit to some factory or hospital,—all-conscious of his immense superiority, and of the infinite condescension of which he was guilty, and making everybody around him intensely uncomfortable. If we would engage successfully in the work, we must go about it as Jesus did. He went among the common people as one of themselves for humility; and wherever he went, he assured the outcasts and the harlots of his sympathy, inspiring them with affection, hope, and holy resolutions. The priests and the Pharisees scowled; but the publicans and sinners, ay, and the little children, passed by them over the threshold into the kingdom of God. Our fathers had nobly fought for our liberties in this country, but who would go forth and do battle against falsehood? He was truly thankful that so good an example had been set them by the most illustrious lady in the land, and the greatest lady in the world; and he trusted that there was no one who thought the work beneath him. Ragged School teachers might sometimes be confronted with scorn, but let them say as Nehemiah did when his enemies tried to entice him away from building the walls of Jerusalem, "I am doing a great work, and I cannot come down." This seemed to be quite a night for parables. He would give them one. There once lived a giant of very ponderous weight and immense proportions, who used to go about the world bewailing because he could not find anything great enough for his hand to do; and in this pitiful state of mind he wandered up and down, and laid himself by the river to sleep. Presently a little child came, gathering the flowers, and by-and-by fell into the river. She would have been drowned, but her screams awoke the giant, who rushed to her rescue, and brought her in safety to the land. When he heard the sweet "God bless you, Sir," of the little child, and saw the tears of joy running down the mother's cheeks as she clasped that half-drowned child to her breast, a thrill of joy poured through his huge heart, such as he had never experienced in his life before, and he determined henceforth that he would do the first good deed that ever came to his hand. There always were such giants in the world. Perhaps there were some there—men who went about the world complaining that Providence cast their lot amongst a nation of dwarfs, and that they could not find any way of distinguishing themselves, but at the same time neglecting the work that lay immediately at hand. But there was not only one, there were thousands of children struggling and drowning in the world's stream amidst the elements of sin and wretchedness. Let them rush to the rescue; and if they did but exert themselves for God and for their fellow-creatures, they would feel their highest objects and desires realized. When Leigh Richie was travelling in Ireland, he passed by a man whose appearance betokened the extreme of wretchedness, rage, and misery. His heart smote him for passing such an object by, and he turned back, and looking at the pitiful object, said—"Why, my man, if you are in want, why don't you beg?" "I am begging, your honour." "Well, but you didn't say a word when I passed you." "Of course I didn't, your honour; but see how the skin is crying out through the holes in my trousers; and hark," he said, "how the bones are crying out from the skin; look on the sunken cheeks, and withered hands, and shrunken limbs. Man alive, isn't it begging I am with a hundred tongues?" He (the speaker) asked them to look upon the shrivelled forms, and the sad and squalid misery and hopeless woe which they might see around them in London. He asked them to look upon

those poor little children cowering away under dark arches, or in dim old attics, or in damp and gloomy cellars—to look at them growing up in crime. "Man alive! isn't it begging they are with a hundred tongues" of those who had plenty of this world's goods, those who were dressed in broadcloth and silks and satins, and of those who lived in comfortable homes and in affluence? Let them go into the world, and clothe those naked limbs, and fill up those gaunt and hollow cheeks, and help the people out of the hopeless pit of misery, and pour the light of truth into their darkened mind, and point their weary hearts to that Saviour who alone could give rest and peace and eternal life.

Let them remember that wherever they were most needed, there were they most eloquently asked to go. Christianity might take a lesson from the advice which the Irish father gave his son. When that son was going to Donnybrook fair, "My son," said he, putting a huge shillelagh into his hand—"my son, when you get to the fair, if you want to save your own head, wherever you see a head, hit it." He said that Christianity simply reversed that advice, as it put the Bible into the hands of every disciple, and said—"My son, wherever you see a man, call him brother, and strive to enlighten his mind and to save his soul." (Cheers.)

The resolution was then put and carried.

Joseph Payne, Esq., who was received with deafening cheers, said he happened to be very late at a meeting held the other night at the Freemasons' Hall; and as he was coming in when the meeting was nearly over, the noble lord who was their president on that occasion said to the people, as he passed, "There is the old stager coming up the room now." (Laughter.) His lordship was perfectly right, as he always was. He could not have denied it if he would, and he would not if he could. He was an old stager. (Cheers.) He rose upon the present occasion for the 487th time to address a public meeting, or rather to make believe to address a public meeting, upon the Ragged School question. Old stagers gained experience, and he had gained experience enough to know that when an audience had sat for several hours listening to exciting and interesting speeches, they would much rather go home than listen any longer. (Cries of "Go on.") He thought he might claim the last speech as his own, for he was the means of the rev. gentleman's coming there; and he congratulated himself and his audience upon the effort — or rather the ease — with which that gentleman had made the effort to interest them in the good work. He hoped they would meet him again and again on the Ragged School platform. Whenever he was driven up into a corner in that way, he (Mr. Payne) always told the people what he should have said if they had allowed him time to say it. (Laughter.) He should have described the general work of Ragged Schools under these heads—fetching and feeding, lifting and leading, pushing and pleading, getting and needing. He should have described what they saw inside the schools, under the heads of—clevers and quicks, stupids and sticks, monkeys and tricks, mortar and bricks. Then he should have said how they accomplished their work, that is —by helping our neighbours, liking our labours, sheathing our sabres, and sounding our tabours. Then he should have showed them who were benefited by the work, namely — our preachers of worth, our lovers of mirth, the land of our birth, and all parts of the earth. And lastly, the duty of the friends of the movement—to study our brief, to learn our belief, to share in our grief, and to honour our chief. The resolution which had been put into his hands certainly carried out that principle of honouring our chief. ("Hear.") He should content himself with a few remarks upon some of the points which he had indicated above. They *fetched* the boys to the school, and they *fed* them in the schools with the bread of life. His friend, Mr. Tweddle (by the way, what a capital thing there was an "e," and not an "a," in that name. In point of name, that gentleman was very nearly Twaddle; but in point of sentiment, he was as far from it as any man.) (Laughter and cheers.) His friend had told them of certain Irishmen. He (Mr. Payne) remembered hearing of an Irishman who was asked to teach in the Ragged Schools. He replied that he could not teach, because he did not know; but that he would act as a scout, and fetch boys. He did so, and learned with them, and eventually became a highly respected member of society. There was once a farmer, who always managed to get chickens fat, and in excellent order for the market, who, when asked the reason, said—"Why, I chops it up small for them"—(laughter). That was the way they did with the boys. They gave them instruction suited to their capacities and their understandings. He begged to recommend, as an instance

of this, the work written by their Hon. Secretary, Mr. Locke, and entitled "Little Sermons for Little People." In purchasing this book, they would benefit the Society, to which the profits went, and the little people to whom they might give the book. They would remember the anecdote of Mr. Sheridan, the M.P., lying down upon the pavement with a drunken man, because he could not lift him up,—he himself being at that time, as might be supposed, the worse for liquor. Now, this Society ought to help the fallen and the degraded, although in a different manner. As a specimen of the *tricks* of the class of boys to which the meeting referred, he gave an instance of an old country gentleman losing a gold-headed cane, in the following manner. Passing over London Bridge, he was annoyed by a ragged boy pushing against him. Lifting up the cane, he tried to strike the lad, who made off. Ragged boy, No. 2, then came up, and shouted, "That's right, sir: an impudent fellow! Lend me your cane, and I'll chastise him." The old gentleman lent the cane to ragged boy, No. 2; off went No. 1, with No. 2 at his heels; and off went the old gentleman's gold-headed cane, and he never saw it or the boys any more. (Laughter.) There were not many *stupids* now. Formerly, the boys used sometimes to say, "Why do you send us such muffs to teach us?"—but they could not say so now. There were plenty of "bricks" connected with the Institution, and very useful things they were. Lord Shaftesbury was a "brick." (Laughter.) Mr. Wilson, Mr. Tweddle, and all the rest were "bricks;" he (Mr. Payne) was half a "brick." (Great laughter) It was their duty to *help their neighbours*. He delighted in it. The words of Shakespeare were true, in one sense at least—

"The labour we delight in, physics *Payne*."

It did him good, and braced his system, and rejoiced his heart. They should do their work with glad hearts, *sounding their tabours*, and singing, "Hitherto hath the Lord helped us." Preachers were benefited by this movement. *Good preachers* were those who—never mumble, never grumble, never stumble, and will not crumble. What was the use of a preacher, if he mumbled over his sermons?—("Hear.") Some preachers had perhaps cause to *grumble* in worldly matters. Some, doubtless, did not get half of the labourer's hire, whilst others got a great deal too much. A certain dean once found fault with a bass singer, who defended himself in these words:—"Sir, I sing at the rate of £10 a year; and if you want me to sing better, double my salary." (Laughter.) It was very necessary that a faithful minister should not *stumble*, as their conduct was diligently watched by the world. Ragged-school children were *lovers of mirth*. He remembered asking a boy whether he could eat any more, after he had been feasting sumptuously at one of the holidays. He replied, "Well, I don't know, sir; I think if I could stand up, I could eat a little more." It was most delightful to see how the children enjoyed themselves at their treats, and to hear the exclamations they made at the sight of the good things brought before them. *England* and *all parts of the earth* were benefited through these Ragged Schools. They should all *study their brief*—that is, make themselves thoroughly acquainted with all the facts, and then they would probably give both hearty feeling and hearty contributions to the cause. They should also be well stored with Christian sympathy—*share in our grief*. Their belief, stated "in brief," was this beautiful passage,—"It is not the will of your Father who is in heaven that one of these little ones should perish." They should honour their chief—their president—whom he hoped they should have many years amongst them. His Lordship was an old stager, and was entitled to their warmest thanks. Mr. Payne concluded by reading the two following poems, which were received with every demonstration of applause:—

There is a sound throughout the land—
'Tis ringing in our ears;
Of many a sage suggestion plann'd,
For raising volunteers,

To guard the homes in which we live,
From danger and dismay;
And to our foes good reasons give
To keep themselves away!

But, in religion's hallow'd strife
We have been active long;
And waged the war, *not* "to the knife,"
But to the victor's song.

And in our midst to-night appears,
With firm and fearless tread,
A band of *loyal volunteers*,
Lord Shaftesbury at their head.

Its standard is adorn'd with views
Of England's ragged race;
Its trumpet note the "joyful news"
Of God's abounding grace.

And it has fought in seasons gone,
And conquer'd by His will;
And it must yet keep fighting on,
And it must conquer still!

And *drunkenness* and *crime* must quail,
Before its earnest zeal;
And *infidel* delusions fail,
And superstition kneel!

And while their pens *the angels* bring,
To write the rich record,
Its ragged ones shall shout and sing,
"Hosannah to the Lord!"

But fresh recruits are wanted here,
To make its foes to fly;
Our captain, with his accents clear,
Has told the reason why.

And he has wak'd so strong a spell,
To move unthinking friends,
And he has urged its claim so well
That he must gain his ends!

Then, Christians, join, fresh efforts make,
To let its worth be shown:
And help it for *your country's* sake,
And help it for *your own!*

But *here* I *halt; at ease* I stand;
And say, midst general cheers,—
"God save the Queen," and guard the land,
And help *the Volunteers!*

God bless it, God bless it! the Ragged School plan!
'Tis useful and good for child, woman, and man.
'Tis good for the Church, and 'tis good for the State!
For the poor and the wealthy, the rich and the great!

God bless it, God bless it! the Ragged School plan;
To leaven the masses does all that it can!
It gathers the young from the gutter and mire,
And says to the wretched ones, "Friends, *go up higher.*"

God bless it, God bless it! its *President* stands,
The pride of our own, and the praise of all lands;
And far as our ships o'er the ocean can bear
His name, 'tis received with a smile and a pray'r!

And long may he live, as our leader to prove,
And keep us unceasingly all on the move;
And long, with the thrill of a *parent's* delight,
See such a *fine offspring* as greets him to-night.

God bless it, God bless it! its *teachers* are such
As cannot be honour'd too oft or too much!
They give of their talents, their strength, and their time:
Their labour is great, but their work is sublime.

God bless it, God bless it! the Queen and the Prince
To help it gave *something* a little time since!
And oh! it were good, if these *great ones* would bring
Their *little ones* nobly to do the same thing.

God bless it, God bless it! it does not yet gain
That help from the rich which it ought to obtain;
And some with their thousands, nay millions, 'tis known,
Their *mites* in the treasury *meanly* have thrown.

God bless it, God bless it! there's many a youth,
First taught on its forms the plain lessons of truth,
Has borne them away to a far distant soil,
To gladden his spirit and lighten his toil.

God bless it, God bless it! the Ragged School plan
Of teaching societies moves *in the van!*
And sure 'tis determined by every one here,
It never, no never, shall march in *the rear.*

God bless it, God bless it! let no one grow cold,
But each to its standard unflinchingly hold;
Let those who *can*, give, and let all the world say,
God bless it, God bless it; for ever and aye.

ALEXANDER HALDANE, Esq., said, another duty still remained to be performed, and after the facetious and eloquent speech to which they had just listened, he would content himself with merely submitting it to them, and leaving it in their hands. In fact, it required no seconder or supporter, because it would meet with an immediate response from them all. They were all delighted to see Lord Shaftesbury attending anniversaries of the Parent Society, and bringing with him the force of his intellect, the power of his eloquence, and the weight of his character; but it was upon the other occasions to which the resolution referred —occasions in which the world in general saw nothing of his lordship's actions— that he laboured with such zeal and interest for the Society, for which he was entitled to their especial thanks. But he would correct himself. He would not speak of Lord Shaftesbury's merits, for he knew that that nobleman looked forward to a better reward than the thanks of his fellow-creatures—much as he doubtless prized their respect and affection. He looked not at the things which were seen, but to those which were not seen; not to the things which were temporal, but to those which were eternal. He begged to move—

III.—"That the cordial thanks of this meeting are eminently due to the noble President, for his continued efforts in the work of Ragged Schools, for his great assistance in raising funds, and for his presence at every Anniversary of the Parent Society, and on innumerable other occasions."

The motion having been carried by acclamation,

Lord SHAFTESBURY rose and said that, although they had heard a great deal that evening of unpaid teachers and unpaid services, he felt he could not be called an unpaid chairman, after the manner in which that proposition had been received. If the vote of thanks were extended through him to the Committee, to the voluntary teachers, to the paid teachers, to the Hon. Secretary, and to all those who, in all parts of this metropolis, were engaged in the work, he would accept it with the deepest gratitude, and acknowledge that it was due; but to himself

alone he would not receive it, because he had not to bear the toil, burden, and heat of the day. It was due to all those whose names did not appear on platforms, and who did not figure in conspicuous stations, but amongst whom he was rejoiced to say there were some of the most noble, the most humble, some of the very dearest people on the face of God's earth. It was true that he had called his hon. friend on his left (Mr. Payne) an old stager, but at the same time, he (Mr. Payne) applied that term to himself. He had, however, a secret to tell the ladies, quite in confidence, namely, that his hon. friend was still a bachelor (cheers and laughter). Strongly as he (Lord S.) objected to the confessional, he could in this case, and in this case only, tolerate its existence in connection with Ragged Schools. In conclusion, he had only to ask that they would enable those who proposed a vote of thanks upon another occasion to add these words—"And for his great and unparalleled success in obtaining a very greatly increased number of voluntary teachers.—(Applause.)

The Doxology was then sung, and the benediction was pronounced.

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"OPEN THINE HAND."

"Open thine hand wide unto the poor, and to the needy of thy land."—John xiii. 34.

O ye! that on your nightly bed
Repose in luxury;
The downy pillow 'neath your head,—
Above, the canopy;
With whom the day has glided smooth,
And plenteous been the fare,
With every bless'd resource to soothe
Amid your worldly care;
Reflect upon the wretchedness
(Ah, who can tell th' amount?)
Of such as lying comfortless
The weary moments count!

And of your own more favour'd lot
Impart to those who need.
There's *One* by whom is ne'er forgot
A self-denying deed!
The same that said, "Ye clothed me,"
When thus ye did to men,
This proof of love I ask of thee
Until I come again!
At that *Great Day* they shall be *mine*
("My brother, sister, mother,")
Who've followed my command divine
In loving *one another!*

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For lost ones, made the Churches' care,
Thy blessing we implore.

Weary with trouble, crush'd by woe,
Children of sin and shame;
Those, who no hope nor comfort know,
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O'er them, by day, broods sorrow's cloud,
While night brings no relief;
And, chill'd by want, by anguish bow'd,
They drink the cup of grief.

But joy! to those in darkness bound
The morning light has come;
And pitying ones the lost have found—
The Prodigal brought home.

Oh, bless the faithful, labouring band,
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Through them the wastes of desert sand
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"A hundred cakes, if I had them, I'd give,
After some for Jemmy and me."
Of a hundred cakes, not any had he:
What else would the little boy do?
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